

CATH= Catholic for a Reason-Scripture/Family
 CSB =Ignatius Catholic Study Bible
 SN = Special notes, LF=Francis, Lumen Fidei
 SK = 中文思高聖經
 JNaz=Jesus of Nazareth
 CCC=天主教教理,
 SUN=R. Sungenis, Not By Faith Alone

A	<p><u>正義源於信德又歸於信德(羅 1:17)、有關經文簡介</u></p> <p><i>Even death is illumined and can be experienced as the ultimate call to faith, the ultimate “Go forth from your land” (Gen 12:1), the ultimate “Come!” spoken by the Father, to whom we abandon ourselves in the confidence that he will keep us steadfast even in our final passage.</i></p>	<p>羅 15:1-16:27</p> <p>LF #56</p>
B	<p><u>效法耶穌擔待不強壯者的軟弱</u></p> <ul style="list-style-type: none"> • 論及仍拘泥於法律的猶太人和信德軟弱者(「不強壯者」)，保祿認為人應擔待，效法耶穌，不求自己的喜悅，只求建立他人；並引用舊約經文(詠 69:9) 說明耶穌為弱者受辱罵。 • 「凡經上所寫的，都是為教訓我們而寫的」，換言之，經文雖寫於舊約時代，卻是為了教訓今天的人而寫，與今天有關。這正好說明舊約與新約是合一的，不能分開；所記載的，都屬救恩工程的整體；在聖神默感之下，更互相配合，新藏於舊，舊顯於新。 • 「基督為了要彰顯天主的真實，成了割損的僕役，為實踐向先祖們所賜的恩許，而也使外邦人因天主的憐憫而去光榮天主」=>(1)對「軟弱」猶太人應耐心幫助，(2)萬民公教(參考 elodocument post: http://elodocuments.blogspot.ca/2013/09/why-am-i-called-catholic.html)。 	<p>羅 15:1-13</p> <p>15:1-3, 14:1</p> <p>15:4, CSB, CCC 121-123, 129</p> <p>15:7-13, CSB, 弗 3:4-8</p>
C	<p><u>保祿的計劃</u></p> <ul style="list-style-type: none"> • 保祿將自己被天主指派為外邦人傳福音的神聖職務，看成一個有動力和轉化功能的禮儀；他是「天主福音的司祭」，藉這祭獻禮儀，「使外邦人經聖神的祝聖，成為可悅納的祭品」，滿全依撒意亞的預示。藉基督的逾越奧蹟，傳福音的神聖職務也成了祭獻。 • 「那些關於他沒有得到傳報的人，必要看見；那些沒有聽說過的人，必要明瞭。」依 52:15 所預告的，都在為外邦人傳福音的保祿身上實現；今天福音傳遍普世，使人對天主的計劃、作為、和準確的預告更感驚訝，不禁從心裡佩服出來。 	<p>15:14-33</p> <p>15:16, CSB, 依 66:18-20, SN1</p> <p>15:21 CSB</p>

C	<p><u>保祿的計劃(…續上)</u></p> <ul style="list-style-type: none"> • 保祿有沒有去西班牙？ • 「其實他們是欠他們的債」- 地方教會欠當時代表普世教會的耶路撒冷教會的債。普世教會只有一個(唯一)，地方教會(如多倫多教區)是普世教會一份子；其它教會團體(如東正教)在普世教會外並存，擁有不完滿的真理，與普世教會有不同程度的相連，但本身不是普世教會。這基督建立的普世教會存在於(<i>subsistit in</i>) 羅馬天主教會內(LG8)。 	<p>15:14-33</p> <p>15:24 CSB 宗 28:30</p> <p>15:27, SN2</p>
D	<p><u>推薦問候及結語</u></p> <ul style="list-style-type: none"> • 「她是耕格勒教會的女執事」- 是助手或僕人，屬平信徒，不是神識。 • 「還請問候在他們家中的教會」- 猶太人在會堂未普遍存在前，常在私人家中聚會。像猶太人般，早期基督徒的家，常被用作教會聚集之地。 • 「他們在使徒中是有聲望的人」- 「使徒」或「宗徒」(“apostles”)是泛指為普世教會工作者，不是 12 宗徒。 • 「把撒殛踏碎在你們的腳下」- 創 3:15 的 individual sense 是聖母，其 corporate sense 是教會；兩者同出一轍。教會也是基督身體，故踏碎撒殛頭髓。 • 「這奧秘從永遠以來，就是祕而不宣的，現今卻彰顯了」- 這為萬民預備了的奧秘，舊約在預告和期待著的奧秘，終於實現；這解釋了福音的珍貴，為甚麼人因它而歡欣喜悅。 	<p>16:1-27</p> <p>16:1 CSB</p> <p>16:5 CSB</p> <p>16:7 CSB, Ratzinger, <i>Pilgrim</i>, pp. 189-90. 格前 12:28</p> <p>16:20 CSB</p> <p>16:25 見 CSB 弗 3:3</p>

SPECIAL NOTES

1. [The Letter to the Romans] is an apostolic action; more, it is a liturgical event. This is because it helps the world of the pagans to change so as to be a renewal of mankind and, as such, a cosmic liturgy in which mankind shall become adoration, become the radiance of the glory of God...If, in the Letter to the Philippians, we found martyrdom being presented as a liturgical event, associated with the theology of the Cross and with Eucharistic theology; if, in Romans 12, the same was being said to us about the Christian life as such; now it is the specifically apostolic service of preaching the faith that appears as a priestly activity, as actually performing the new liturgy...[Paul's mission] is more than [morality and rational considerations]: that it has a sacramental basis, that it involves being united in concrete sense with the Body of Christ...A Christian life that did not involve being drawn into the Pascha of the Lord, that was not itself becoming a Eucharist, would remain locked in the moralism of our activity and would thus again fail to live up to the new liturgy that has been founded by the Cross (J. Ratzinger on Rom 15:16, *Pilgrim Fellowship of Faith – The Church as Communion*, pp.119-120.)
2. “[There] is ultimately only one Church of Christ, which does of course in concrete terms exist in many particular Churches, and yet these are in fact particular churches, part Churches, of the one Church” (*Pilgrim*, p. 237).

“The distinction between *subsistit* and *est* does, however, imply the drama of the schism of the Church: although the Church is only one, and does really exist, there is being that is derived from the being of the Church, an ecclesiastical entity, even outside the one Church...the continuing existence of a concrete ecclesiastical entity outside of the one active agent is the contradictory element of human sin, the contradictory element of schism” (*Pilgrim*, p. 148).